

Christian Education

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EDITORIAL

It is with deep regret that we announce the death of two distinguished leaders in Christian education and counsellors and friends of the Council of Church Boards of Education.

Charles Foster Kent

Ernest DeWitt Burton

* * * * *

The next Annual Meeting of the Council of Church Boards of Education and allied organizations will be in New York City the week of January 11.

The Council of Church Boards of Education will meet at the International House, Riverside Drive at 124th Street, Monday and Tuesday, January 11 and 12; the church college associations will meet Wednesday and Thursday until noon, January 13 and 14. On Thursday afternoon there will be a union mass meeting after the custom of former years at the Hotel Astor.

The Association of American Colleges will open with the usual dinner session Thursday evening, January 14, and continue in session at the Hotel Astor until Saturday noon, January 16, except that, by special invitation, the Friday evening session will be held at the Metropolitan Museum.

CHRISTIAN EDUCATION—A RETROSPECT AND A PROSPECT¹

DR. JOHN E. BRADFORD

UNITED PRESBYTERIAN BOARD OF EDUCATION

It is now a little more than ten years since the Council of Church Boards of Education began to function effectively. These

¹ An address delivered at Chicago, January 5, 1925, by the President of the Council of Church Boards of Education.

have been years of world strife and world reconstruction. New forces are shaping our course and new tendencies are discernible. It is fitting therefore that we observe our present position in relation to our point of departure to discover the progress made and whether our course is properly directed.

The Council of Church Boards of Education was organized at Washington, D. C., in 1912. In 1915 it announced the scope and methods of the campaign it would inaugurate to be as follows:

"SCOPE—To create an atmosphere in which the church may better discharge her obligations for Christian Education and secure for herself a larger supply of trained leadership and service.

"METHODS—1. The stressing of the importance of Christian Education, by which we mean the training of the whole man for Christian life and service.

"2. The securing of educational efficiency and active moral and financial support for the educational institutions of the church.

"3. The recognition of and providing for the religious needs of students in public educational institutions."

At the time this statement was made the organization comprised thirteen constituent boards. Since then seven others have identified themselves with it, and the denominational constituency has increased from 10,770,680 to 16,908,259. During the past decade four of these boards have been organized, nine others have been reorganized, the two boards of the Presbyterian Church U. S. A. have been consolidated, and the Boards of the two Lutheran synods have merged through the union of the denominations controlling them.

Over against the general tendency toward board consolidation and extension of powers must be set the counter trend evidenced by the organization of the Congregational Foundation for Education in addition to the Congregational Education Society. Now, however, steps are being taken to consolidate these boards in a general reorganization of Congregational work.

SERVICE CONTACTS

The following is a comparison of the total number of "Service Contacts" as reported by sixteen boards:

Institution	1914	1924	% Gain
Colleges	318	325	2.2
Theological Seminaries	55	62	14.0
Secondary Schools	198	156	-21.0
University Contacts	41	222	441.0
Total	612	765	23.2

The very slight gain during the decade in the number of colleges and theological seminaries related to the several boards would seem to indicate that the tendency has been to unify and strengthen the positions now held by the church in the field of higher education rather than to increase the number.² This is the more apparent from the fact that five boards report a total decrease of ten in the number of such colleges, one an equal number and that ten of the nineteen increase reported is by two southern boards.

In the matter of secondary schools there has been a total decrease of forty-six. Eight boards report a decrease, one the same number and only one, the Presbyterian Church U. S., shows a gain. As representing a board that has but a single academy related to it, we would raise the question whether the policy of this and certain other churches in abandoning the field of secondary education is one of wisdom.

The most significant expansion of the decade, due largely to the fact that they had farther to go, has been in the direction of work in connection with our state and other secular universities. This is passing beyond the experimental stage and certain principles of action are being determined.

RELATIVE STATUS OF BOARDS

The totals of the figures reported by boards giving comparative data concerning financial administration are significant.³

The growth in the amount of permanent funds entrusted to boards is noteworthy. The increase in the amount of annual income is even more encouraging, it being more than twice what it

² Cf. Table I following this paper.

³ Cf., Table II.

was ten years ago. The increase in cost of administration and promotion is scarcely more than would be expected in view of the increase in cost of everything that enters into such work. Just why the per cent. of gain in "Direct" grants for educational work should be so much less than that of "Annual Income" is difficult to determine unless it be that part of such income was transferred to "Permanent Funds"

	No. Boards Reporting	1914	1924	Gain	% Gain
Permanent Funds	9	\$3,171,110	\$ 5,362,212	\$ 2,191,102	69.0
Annual Income	10	626,142	1,342,434	716,292	114.0
Administrative Ex- penses	10	182,207	563,701	354,494	194.0
Educational Grants					
Direct	9	1,061,512	3,407,740	2,346,227	221.0
Indirect	6	3,291,486	13,884,488	10,592,972	322.0

The fact that the boards are credited with so large increase in the amount of indirect gifts will be of interest to certain of the boards that have not been accustomed to receiving such credit.

ANALYSIS OF GRANTS FOR EDUCATIONAL WORK

The following analysis of such grants indicates that the major increase has been in support of our colleges and the work in connection with universities.

	No. Boards Reporting	1914	1924	Gain	% Gain
Colleges	7	\$2,486,343	\$6,785,591	\$4,299,248	173.0
Secondary Schools	5	55,029	90,208	351,790	64.0
Theological Semi- naries	5	267,546	432,216	164,670	62.0
University Work ..	5	76,627	250,997	174,370	227.0
Student Aid	8	278,628	521,011	242,383	87.0
Other Work	4	2,220,143	2,220,143

STATEMENT CONCERNING RELATED COLLEGES

The status of the colleges related to the several Boards of Education reporting comparative data is as follows:⁴

⁴ Cf., Table IV.

	No. Boards Reporting	1914	1924	Gain	% Gain
Capital Funds ...	9	\$161,691,921	\$347,366,594	\$185,674,667	115.0
Income	7	14,928,825	38,308,259	22,379,454	149.0
Expenditures	4	5,392,168	11,459,534	6,117,366	113.0
No. Instructors	8	8,301	9,882	1,583	19.0
No. Students	10	112,826	190,020	77,194	66.0

A study of the above table indicates the following:

1. That the amount added to the capital funds of our colleges since 1914 exceeds the total amount acquired by them to that time.

2. That their income has increased 149 per cent. while their expenditures appear to have increased but 113 per cent. This marked difference may be due in part to the fact that the last figure is based on returns by a smaller group of colleges.

3. That with an addition of but 19 per cent. in instructors, our institutions have an increased attendance of 66 per cent.

4. That the capital investment per instructor has increased from \$18.998 to \$34.140, or 78 per cent.

5. That the capital investment per student has increased from \$1,345 to \$1,828,⁵ or 36 per cent.

6. That the number of students per instructor has increased from 14 to 20,⁶ or 43 per cent.

7. That the seven groups of colleges with two hundred and fifteen related colleges reporting both student attendance and budget income show a gain in average income from all sources per student from \$145 to \$216 or 48 per cent., while the four groups, (M. E. South, Presbyterian U. S. A., Reformed in America and United Presbyterian) with one hundred and fifteen related colleges that report both student attendance and budget expenditures show a gain in the annual amount expended per student from \$133 to \$185 or 39 per cent.

⁵ The standardizing agencies have fixed \$3,000 as the minimum requirement per student.

⁶ This average is fully twice that of the best colleges.

ANALYSIS OF CAPITAL FUNDS

An analysis of the Capital Funds of the colleges related to the five Boards submitting data makes the following showing:

	No. Boards Reporting ^a	1914	1924	Gain	% Gain
Plant and Equip- ment	7	\$102,918,271	\$184,687,012	81,768,741	79.0
Productive Endow- ment	8	91,165,748	183,916,084	92,750,336	101.0
Non-product. En- dowment	4	4,401,505	12,192,707	7,791,202	177.0

The great increase in the amount of total non-productive endowment raises the inquiry as to how much of this endowment is subject to annuities. While much can be said as to this form of provision, it must be recognized as a blessing that carries with it a potential curse. How long the insurance companies and taxing bodies will wink at this form of business competition and tax evasion is a matter for serious consideration. Is there not a very real danger of our prejudicing our regular funds by following this very attractive course? It is our judgment that both the boards and institutions related thereto should exercise great caution in this matter.⁷

ANALYSIS OF INCOME

	No. Boards Reporting ^a	1914	1924	Gain	% Gain
Interest	2	\$781,122	\$2,268,000	\$1,486,878	190.0
Tuition	2	2,024,334	8,205,272	6,180,938	305.0
Bd. of Ed.	2	24,398	176,030	154,632	621.0
Special Ch. Pro- vision	2	151,343	501,271	349,928	231.0
Net profits	2	69,181	223,276	154,095	223.0
Other Sources	2	332,040	1,293,276	9,611,236	288.0

⁷ For a different view see the report of the Atlantic City Conference on Finances and Fiduciary Matters = *Safeguarding Funds*, Stahlmann Publishing Co., Baltimore.—Editor.

^a The two boards reporting were the Methodist Episcopal and the United Presbyterian. The total number of colleges related to these two boards is fifty.

From the above it appears that while the present increase in productive endowment reported by these colleges related to the Council was but 95 per cent., the percentage increase in income from interest of the groups of colleges included in the above table was 190 per cent. No doubt the above groups were more fortunate in the amount of productive endowment received than were others.

Both the amount and percentage of gain in receipts from tuition and fees is significant. A comparison of such gain with per cent. gain in student attendance indicates that a very marked advance has been made in such charges during the past decade. This item is an important factor in our promotional program for the immediate future. Such increase has been made in these charges during recent years that few institutions can hope to add greatly to their income from this source other than by increased attendance. This means that necessary additional income must come from other sources.

Data for an analytical study of expenditures of our colleges was not sufficient to afford any basis of comparison. Only four boards reported any figures on this point for 1924, and but one of these gave anything for 1914. Apparently our boards have not long regarded it as a matter for inquiry as to how colleges expend their income. In view of the fact that the boards stand responsible to the church at large for the financial promotion of her educational institutions, ought not our institutions to submit through them to the churches a certified report as to their financial administration? Some one has said that "merciless publicity lies at the foundation of all educational betterment." One of the surest means of promoting the giving of large amounts to our educational work is that the financial administration be audited in such thorough-going business manner as that the public can commend the wisdom with which the benefactions of our colleges are administered.⁹

Data were also lacking for any analytical study of the fruitage of our colleges. Information as to the present trend of their

⁹ See studies on Costs now being carried on by the Council of Church Boards of Education and American Council on Education.—Editor.

Christian service and especially the work of the ministry would be of great interest but must be omitted.¹⁰

GENERAL OBSERVATIONS

Permit a few general observations relative to this study.

The first we would make is that our board secretaries, busy men that they are, show a commendable courtesy to the inquisitive student of the work committed to them. However, it is evident that such demand as was made for data imposed not a little hardship upon many. It was further evident that, due to the variant types of board organization and activities, it is difficult for the willing secretary conveniently to shape his material at hand so that it will have value for purposes of comparison. In the matter of colleges related to the several boards such relationship is so variant that many do not have data relative to them on file. Even when such reports are regularly made, they are oftentimes so defective by reason of the different systems of financial and office administration that they do not lend themselves to comparison.¹¹

It also appears that there is need that the term "college students" be standardized. Until there is a more uniform practice in the use of the term, the value of those phases of educational studies wherein this term is a factor will be impaired.

That the percentage of gain during the past decade as shown in the foregoing tables may be used as a standard of measurement for a particular college or group of colleges is shown by the following tables, where the gain in each case is shown in terms of percentage.

Ever since an old college professor demonstrated to us by accepted mathematical formulae that one is sometimes equal to two, I have had my doubts concerning the adage, "Figures will not lie." However, even though the figures are not infallible, their study offers certain suggestions as to present attainments and courses of procedure.

¹⁰ The Association of American Colleges is now carrying on a study of this subject.—Editor.

¹¹ The Council of Church Boards of Education is now at work on a uniform college report blank intended to combine the statistical and financial data in convenient form for comparative purposes.—Editor.

I.
STATUS OF COLLEGES

	Capital Funds %	Income %	Expenditures %	Instructors %	Students %
Av. % Gain of colleges re- porting	115	149	133	19	66
Sterling	87	84	180	69	93
Monmouth	239	121	139	30	84
Muskingum	513	327	164	81	171
Westminster ...	225	27	48	44	87
Tarkio	128	55	67	25	47
Average of above named colleges	238	123	120	50	100

II.
CAPITAL FUNDS

	Plant and Equipment	Productive Endowment	Non-prod. Endowment
Av. % Gain of colleges reporting	79	101	177
Sterling	236	100	78
Monmouth	189	168	0
Muskingum	546	148	7.4
Westminster	45	16	0
Tarkio	137	124	0
Average of above named colleges	230	111	

III.
INCOME

	Interest	Tuition	Board of Education	Special Church Provision	Net Profits	Other Sources
Av. % Gain of colleges reporting	200	313	2700	268		
Sterling	212	75	22	-1		
Monmouth	103	114	14	-13		2,928
Muskingum	166	214	546		1,465	1,485
Westminster	4	144	58		91	83
Tarkio	141	6	44			
Average of above named colleges	125	111	137			

IV.
EXPENDITURES

	Administration %	Maintenance %	Institution %	Other Expenses %
Sterling	284	374	86	
Monmouth	95	297	90	3,380
Muskingum	210	59	237	
Westminster	-3	96	185	443
Tarkio	-25	-64	80	
Average gain of above named col- leges	112	152	135	

* * *

STATISTICAL TABLES

The following statistical tables prepared as the basis of the foregoing study are appended for the use of such as may wish to make further investigation in this field. Only figures for those boards reporting for both 1914 and 1924 are here presented. Those for the year 1924 reported by the twenty boards constituting the Council have been tabulated and will appear in the 1925 edition of "The Year Book of the Churches for 1925-26."

The value of the figures given in Table IV is impaired by the fact that in many cases the number of students reported evidently includes those of allied departments rather than only those of the College of Arts and Sciences. The need for standardizing the term "collegiate student" as used in the educational reports is here evidenced.

TABLE I.—SERVICE CONTACTS

	Colleges		Theo. Sem.		Secnd. Sch.		Univ. Contracts	
	1914	1924	1914	1924	1914	1924	1914	1924
Brethren	9	8	1	1	9	4	0	0
Christian	6	5	1	1	2	2	1	1
Cong. Ed. Soc.								
Cong. Found'n.....	43	41	9	9	10	9	3	2
Disciples	28	25			4		3	9
Evangelical	3	4	1	1	4	4	0	0
Friends	8	8	0	0	14	4	0	0
M. E. North	43	45	10	10	44	32		
M. E. South	50	56	2	2	38	31	2	16
Meth. Prot.	4	5	1	1			0	1
North. Baptist	24	28	7	9	24	18	5	37
Presby. U. S.	14	18	56	4	20	28	0	40
Presby. U. S. A.	57	52	12	13	7	2	27	55
Prot. Epis.	3	5						68
Reformed in Am.....	1	2	2	2	4	5	0	1
Reformed in U. S....		7		3		3	0	3
7th Day Bapt.	3	3	1	1	1	1		
Unit. Brethren	8	7	1	1	7	6	0	1
Unit. Lutheran	12	13	4	9	7	6		56
Unit. Presby.	5	5	2	2	4	1	0	3
Total	318	337	59	69	199	156	41	165

The reports submitted by seventeen of the constituent boards reporting for both 1914 and 1924 indicate a gain of seven theological seminaries, and the same number of colleges. They also show a decrease of 46 secondary schools and a gain in the number of university contacts of 252.

TABLE II.—RELATIVE STATUS OF CHURCH BOARDS

		Permanent Funds	Income	Administra- tive Ex- penses	Total Grants for Educa- tional Work	
					Direct	Indirect
	1914	\$465,324	\$33,241	\$33,241	\$183,981	\$1,782,751
Meth. Episcopal.	1924	1,772,932	122,766	122,766	949,060	
	1914	10,000	65,501	10,588	25,098	1,110,505
M. E. South.....	1924	138,500	132,333	44,800	1,191,809	6,725,577
	1914	35,000	6,600	2,455	4,095	
Meth. Protestant	1924	113,500	7,600	8,777	30,068	
	1914		8,553	8,553		
No. Baptist	1924	56,608	102,551	124,504	12,631,099	
	1914		3,000	3,000	27,400	
Pres. U. S.	1924	318,000	22,200	22,200	70,800	
	1914	1,779,392	275,895	69,113	622,812	2,145,448
Pres. U. S. A.....	1924	2,508,567	588,761	167,688	961,544	6,626,948
	1914	385,292	12,674	5,988	8,514	15,545
Reformed in Am.	1924	616,033	83,516	12,052	19,694	46,090
	1914	5,000				
Unit. Breth.	1924	86,000	7,845	7,192		500,000
	1914		108,450	20,215	72,151	12,830
Lutheran	1924		126,680	31,636	83,760	2,381
	1914	64,652	34,994	6,039	28,699	
Unit. Presby.	1924	298,610	55,767	9,778	47,405	293,275

TABLE III.—ANALYSIS OF GRANTS FOR EDUCATIONAL WORK

		Colleges	Secondary Schools	Theological Seminaries	University Work	Student Aid	Other Work
Cong. Ed. Soc. and Cong. Foundation.....	1914	\$22,186	\$25,098		\$3,171	\$22,780	
	1924	36,000	3,500	\$7,500	19,850	19,780	\$6,000
Disciples	1914	7,153					
	1924	220,329					
M. E. South	1914	5,913,651	12,000	13,000			2,022,835
	1924		74,066	55,238	15,000		
Presby. U. S. A.	1914	2,362,895	inc. with	231,380	61,304	84,186	
	1924	7,363,643	colleges	343,924	137,691	137,551	
Reformed in America	1914	5,641	13,765	14,728		12,539	
	1924	42,533	6,792	12,361		20,885	
Lutheran	1914	62,806	4,166	8,433	9,570	1,202	188,308
	1924	83,931	9,350	18,693	17,185	
Unit. Presbyterian	1914	25,767				2,765	
	1924	244,196		2,000	1,271	9,979	

TABLE IV.—COMPARATIVE STATEMENT OF FINANCIAL STATUS OF
COLLEGES RELATED TO CHURCH BOARDS

		Capital Funds	Income	Expendi- tures	Instruc- tors	Students
	1914	\$8,302,000	\$801,500			6,734
Disciples	1924	17,375,697	2,285,890	\$2,405,485	512	10,810
	1914	28,470,164	4,293,356		3,340	44,164
Meth. Epis.	1924	46,904,221	12,207,637	12,669,768	3,608	70,733
	1914	20,546,283	2,132,229	2,132,229	1,282	19,019
M. E. South	1924	42,907,497	4,566,042	3,342,934	1,735	27,685
	1914	65,779,660	4,719,032		1,464	19,019
No. Baptist	1924	125,073,505	11,363,750		1,653	33,916
	1914	8,900,000			669	9,165
Pres. U. S.	1924	24,000,000	1,144,679	1,016,209	982	12,898
	1914	36,069,212	2,738,597	3,005,473	1,191	19,116
Pres. U. S. A....	1924	66,722,889	6,334,649	6,534,064	1,591	25,509
	1914		39,934	44,053	50	625
Ref. in Amer.	1924	3,536,291	152,568	162,133	74	1,224
	1914	1,666,504				1,700
Unit. Breth.	1924	5,501,255				3,090
	1914	9,000,000				
Lutheran	1924	14,000,000	1,100,996	1,307,314	368	8,000
	1914	1,964,107	204,177	210,411	134	1,812
Unit. Pres.	1924	4,884,527	397,693	420,403	150	2,256

TABLE V.—ANALYSIS OF CAPITAL FUNDS OF COLLEGES RELATED
TO CHURCH BOARDS

		Plant and Equipment	Productive Endowment	Non-productive Endowment
	1914	\$28,470,164	\$24,086,348	\$2,980,790
Meth. Epis.	1924	46,904,221	44,383,263	2,887,586
	1914	13,299,063	6,942,220	305,000
M. E. South	1924	28,658,425	13,727,881	520,191
	1914	27,662,388	38,117,232	
No. Bapt.	1924	48,027,431	77,046,074	
	1914	5,800,000	3,100,000	
Pres. U. S.	1924	14,200,000	9,800,000	
	1914	20,316,549	14,660,948	1,091,715
Pres. U. S. A....	1924	27,375,289	30,752,223	8,595,377
	1914		666,000	
7th Day Bapt.	1924	817,000	1,000,000	
	1914	6,500,000	2,500,000	
Lutheran	1924	9,000,000	5,000,000	
	1914	870,107	1,093,000	24,000
Unit. Presby.	1924	2,403,484	2,206,643	189,553

AN EXPERIMENT IN A UNIFIED DENOMINATIONAL PROGRAM OF EDUCATION*

PRESIDENT JOSEPH R. HARKER

ILLINOIS WOMAN'S COLLEGE

It is altogether allowable for me to say I believe in the Holy Catholic Church and at the same time to say I believe in the Methodist Episcopal Church. It is perfectly allowable for me to say: I believe in the public schools, the public High Schools, the State Normal Schools, the State University; I believe in Presbyterian colleges and Baptist colleges and colleges of other denominations; and I also believe in Methodist schools and colleges and in a Methodist program of education.

I know of no greater damage that could come to the state of Illinois than to abandon its schools, to allow them to become in any degree inefficient. And I similarly know of no greater damage that could befall the Methodist Episcopal Church than to permit its schools and colleges to decline or fail to sustain them in adequate efficiency.

The development of a Methodist program of education has been a very slow process.

For decades each school or college developed separately and worked out its own program independently. They were all supported in the main locally by a single Conference or at most by two or three contiguous Conferences. There was no denominational system or program except the program to found as many separate schools as possible. The Board of Education was not created till the end of Methodism's first century in America. When it was created in 1868 it had no relation to the schools except to collect once a year the Children's Day Fund and to lend it to needy students. It was not till 1892 that the University Senate was appointed by the General Conference with authority to set minimum standards of educational efficiency.

Only very slowly has the Board of Education come into close and vital relation to the schools, but as the educational standards

* A paper read at the seventy-fifth anniversary of Illinois Wesleyan University, April 16, 1925.

have been raised the schools have felt the need of greater financial and denominational support and they have naturally turned to the Board of Education for counsel and assistance. At the General Conference of 1920, at the suggestion of the schools and colleges themselves, the experiment was begun of sending all educational collections raised in the annual Conferences to the Board of Education to be distributed by the Board back to the colleges as their needs should appear. These collections were local annual Conference collections and had previous to this time been distributed by the annual Conferences directly to the schools within their boundaries.

The sending of this money to the Board of Education and authorizing the Board to distribute it back to the colleges as their needs may appear makes effective the supervisory relation of the Board to the schools, and is the beginning in any effective way of a real program of education in the Methodist Episcopal Church. All the schools of the church are required to report to the Board each year and on the basis of actual needs as shown by these reports the Board is made responsible to the church for keeping up the efficiency of the schools.

This experimental program now includes not only the schools and colleges for the white members of the church but also the schools and colleges for negroes, the deaconess training schools, and the theological seminaries of the church. We are thus gradually approaching a denominational system of schools with something like a common standard of educational efficiency, all the schools recognizing their relation to the Board of Education and through the board to the church.

But these schools and colleges are only a part of a complete program of education. Education covers all of life from the cradle to the grave. Our schools and colleges relate only to secondary and collegiate education for youth of from fourteen or fifteen years of age upwards. Any adequate program for Methodist education should relate itself to the home and the church and the school, to the children and the parents, to youth in all its stages of preparation for service in the home and the church and the community.

Through all its history the Methodist Church has recognized the necessity of Sunday schools for the religious training of its children. In 1827 it organized the Sunday School Union. In 1840 the union was reorganized and recognized by the General Conference by the appointment of a secretary. But it was not till 1908 that the Board of Sunday Schools was organized.

Little by little through these years the problems relating to the religious education and training of children have been studied and better methods adopted. But here again the system was partial. It had no apparent or recognized relation to the work done in the schools under the Board of Education. The two boards were wholly unrelated.

In 1889 another educational agency came into being by the merging of several young peoples societies into the Epworth League. In 1892 the League was recognized and adopted by the General Conference and has now for thirty-three years functioned as a separate and independent organization, separate from the Sunday schools on the one hand, and the Board of Education with its schools and colleges on the other. We thus see that the Methodist Church has not hitherto had an "Educational Program" but has had a series of three partial and unrelated programs.

The "Experiment" of which I am to speak refers to the action of the General Conference of 1924 in merging all these partial and unrelated boards, each having control of a part of the educational work of the church, into one united Board of Education, which would begin with the home and the child and follow as a single agency through all the stages from infancy to maturity. For the first time in its history the Methodist Church assumed the responsibility of a complete, adequate, unified denominational program of education. It adopted resolutions committing this task to a new Board of Education that includes the old Board of Education, the Board of Education for Negroes, the Board of Sunday Schools, and the Board of the Epworth League.

Part of the resolutions adopted were as follows:

"RESOLVED, That education be recognized as one of the major activities of the Church, underlying all other

activities, and the World Service Commission is hereby instructed in the allotment of funds to hold this principle in mind with the purpose of so serving all our undertakings.

"We recommend that this General Conference authorize and direct that in so far as may be consistent with the just requirements of other causes the apportionment made to our educational tasks through the Board of Education be sufficient to give substantial aid in meeting all necessary maintenance costs of education."

The merger constitutes a great organization, including the Sunday schools with more than five million pupils, officers and teachers, the two Boards of Education with more than eighty thousand students in the schools and colleges, and the Epworth League with more than seven hundred thousand members.

It is a great vision and a great opportunity. It will do away with partial and competing and overlapping policies and it makes possible a unified, statesmanlike system of education in which every part will be related. Everything done in the Sunday school may now look forward to what is to be done in League and and in college; the League will work in harmony with the Sunday schools on the one hand and will be a definite recruiting ground for the colleges and the churches on the other; and the colleges will have their roots in the Sunday schools and the Leagues and working in more intimate relations to these sources of supply will send back their students as trained leaders, lay and clerical, prepared for better service in their churches and communities.

These advantages may not be immediately realized but they are clearly possible to the system. They may be delayed by lack of clear vision or adequate leadership and of hearty and continuous cooperation. Many leaders prefer to work in independent and unrelated organizations, but the largest and most abiding outcomes are the results of cooperation.

I may perhaps be indulged a few moments longer to suggest one or two illustrations of possible cooperation.

The first illustration may be seen in the Children's Day exercises of the church. For many years the second Sunday in June has been set apart as Children's Day, with special exercises in

the Sunday school and a special offering to be taken called the Children's Day Fund, to be used as loans to aid students in securing an education. The exercises hitherto have been arranged and put on under the direction of the Board of Education and by courtesy of the Sunday schools the day has been very generally observed. Now, however, with the Sunday schools and the Board of Education constituting one board, Children's Day in the Sunday schools will be arranged for and carried forward with the most complete cooperation of the Sunday School Board itself. And there is no question that the results from such a unified cooperative effort—Board of Education and Sunday schools thoroughly united—the interest in Children's Day and the collections resulting therefrom may very easily be doubled and trebled over what has hitherto been possible.

Second, another illustration may be found in the Epworth League Institutes. These institutes now number more than one hundred and fifty, we are told, enrolling many thousands of earnest young men and young women, and afford one of the finest approaches to the young people of the Church. Hitherto these institutes have been wholly under the control of the Epworth League and have not had much, if any, relation either to the Sunday schools, or to the schools and colleges of the Board of Education. But now since all of these are under one management it will be very much easier to secure the active interest and cooperation of the Sunday schools in the league work and in securing interest and attendance at the institutes, and it will be possible in the program of the institutes to stress the necessity of attendance at our schools and colleges of these young and enthusiastic leaders who are looking forward to places of responsibility in the church. The opportunities for team work here are very much greater now that there is a complete unity in these three boards of the Church.

“No man's thinking is better than his information.”—*Dartmouth Student Report*.

THE RELIGIOUS INFLUENCE OF FACULTY MEMBERS*

PRESIDENT A. E. TURNER

LINCOLN COLLEGE

Proper discussion of this topic seems to require an answer to the question, "Do we need the religious influence?" There appears to be ample evidence of a feeling that such influence is particularly needed at this time. The city prosecutor of one of our large cities has said, "There can be no question that juvenile delinquency and the prevalence of crime are due more to the lack of religious training than to any other cause." He also says that he has found by first hand investigation that out of a thousand cases of delinquent boys and girls less than three per cent. had any religious training at home or elsewhere.

In his *History of Education*, Dr. Paul Monroe has said:

"The complete secularization of schools has led to the complete exclusion of religious elements in public education and the very general exclusion of the study or even the use of the Bible and of all religious literature. Thus the material that a few generations ago furnished the sole content of elementary education is now entirely excluded and the problem of religious education is presented. Little attempt at solution is being made and little interest seems to be aroused. The problem for the public school teachers comes to be quite similar to that presented by the Greek philosophers, to produce character through an education that is dominantly rational and that excludes the use of the supernatural or religious element. For our schools we have definitely rejected revealed religion as a basis of morality and seek to find a sufficient basis in the development of rationality in the child. Thus one most important phase of education is left to the church and the home, neither of which is doing much to meet the demand."

* A paper read at the seventy-fifth anniversary of Illinois Wesleyan University.

A correspondent who finds a place in "The Voice of the People" in one of our secular newspapers makes this statement, "In the first place it should be remembered that the universities as well as the lower schools have never attempted to replace home training and religious training. Where these institutions have given religious or moral training it has been given in addition and as advance work to what every student should have received at home."

In his *Introduction to Modern Social Problems*, Professor Parsons uses such phrases as "social significance of religion," "social ideals of Christianity," and says "Western civilization faces the definite task of socializing religion." Daniel Webster is quoted as having said that to the three R's there should be added a fourth—Religion.

Every intelligent observer of social conditions must agree that the teaching of religion in the home has practically disappeared; it is barred by law from our public schools, and has been taught for the most part ineffectively and with a lack of sound pedagogical methods in the Sunday schools. There appears to be but one place where religious education may be emphasized and where Christian character may be made the goal of serious effort and that is the Christian college.

A second question bearing upon this discussion is, "What kind of religious influence is most needed?" The evidence of need is found in our social welfare organizations of numberless types, in our Noon-day Luncheon Clubs of sundry mottoes and orders, and in the witty paragraphs of magazine contributors, one of whom enjoins us that it is not enough to plaster our walls with mottoes enjoining us to work or to get acquainted with our neighbors.

And perhaps we have had enough of the purely sectarian influence. One of our wise leaders has recently said that college students do not appear to have as much religion as they had a generation ago but he believes they are more religious, which seems to be in line with the recently declared purpose of a group of students in one of our great denominational conferences to break away from creedal statement. It would seem they have in mind the sentiment once expressed by Washington Gladden that the

church has been for a generation a divisive rather than a unifying force. Much of our social energy is now being expended in the organization of groups of a semi-political character whose main purpose appears to be dividing us into opposing camps, some with much regalia and ceremony, and some without.

It seems safe to conclude that more than either of the kinds of religious influence referred to, we need to stress the *personal* element, which is particularly true if we think of Faculty Members. This influence is most potent because it is directly concerned with the crystallizing and clarifying of the thinking of students and because it serves primarily to foster the linking up of the student with life. In paraphrasing a recent utterance, it might be said that "in crystallizing a common mind there is always an Alexander Hamilton at work." A college professor who is influencing his students to straight thinking will find in the "endowment of leisure" in one of our western universities a fruitful theme for comment. Certainly we would be much the richer if, in the phrase of a recent writer, "those who are whispering would shout and those who are shouting would shut up." Young men and women whose thinking has been wisely guided will be most readily linked up with life through freedom from servility, which often means that it is good form to be unlike others; through service in averting the perils of paganism through contacts of the religious life; and through the socializing influence which is brought to bear upon every individual.

Under present conditions the last named influence appears as particularly important. We readily agree that the slogans of social theory will continue to be powerless unless there is an individual feeling of good will. We might agree with another that "in forming a democracy as well as a Protestant church some place must be left for individual thought and expression," and at the same time accept the appraisal of the late Henry Lee Higginson by his old friend the President Emeritus of Harvard in the words, "He is one who looks forward and not backward and lends a hand." To send students out of college filled with the desire to help their neighbors and to socialize their religion to the highest degree will more completely justify the personal

religious influence of Faculty members than mere brilliancy of scholarship or depth of research. That kind of training was never more urgently needed and would enable those who are taught to apply the wise words of an unknown author who says, "*Wisdom* is knowing what to do next, *skill* is knowing how to do it, and *virtue* is doing it."

ORIENTATION FOR FRESHMEN*

An Experiment in Curriculum Organization

PROFESSOR R. F. SWIFT

ROCKFORD COLLEGE

The feeling is widespread that something should be done to better the education of the college student. There are many things being attempted with this end in view: plans designed to encourage superior students, to develop initiative and independence in scholarship, and to enable the student to find himself. Most devices now being used logically demand a change in the curriculum, in method of teaching, and a rational philosophy of education. The orientation courses for freshmen are among the newer attempts to do something about the matter of education.

The orientation course for freshmen at Rockford College is designed not as a new course or as a different course but as the initial step in a re-orientation of the whole situation, of students, of teachers, and of subjects and methods. As such it is experimental. It grows out of specific needs and is based upon a philosophy of education.

The present curriculum has not come about through any rational plan, hence is not organized upon any rational principle. In fact, it is not organized as a whole at all. It has grown up much as the child grows, a part at a time, with none

* A paper read at the seventy-fifth anniversary of Illinois Wesleyan University.

of the inner laws, however, which bring about integration and symmetry in child development. It has been a matter of strains and stresses, of pressure and resistance, and represents an unstable equilibrium of the forces of tradition, on the one hand, and those of the new demands of modern life, on the other hand, confused, to be sure, by fads. It is an aggregate of subjects and courses, not an instrument of education. It does not function as a whole because it lacks the character of wholeness. And it lacks wholeness because it lacks philosophy.

Indeed, the fundamental trouble is that college teachers as a whole have no philosophy of education, or of life. For the most part, they think in terms of their special subjects, and even here they think not so much about the teaching aspect as about the research aspect of their subjects.

This is natural in view of the trend toward specialization and research in modern scholarship. This is, of course, justified of its fruits from the standpoint of the increase in knowledge and the alleviation of material human wants. Nothing should be said or done which would decrease the effectiveness of research. But the discovery of knowledge is not in itself the education of youth. It is curious that in an age that cares little for tradition and heritages learning is largely, so far as college education is concerned, the passing on to the succeeding generations of college students bodies of fact. A way must be found of synthesizing matters-of-fact and stimulus to intellectual activity.

Another difficulty is that of rigid departmentalism. This is due in part to specialization in subject matter, and in part to the competitive element in teaching. The subject, not the student, is central. Departments are expanded by further division of subject-matter with little regard for the total situation. Teachers consciously and more or less arbitrarily build a wall about their own field and put up trespass signs. Sometimes they take pride in knowing nothing outside their own subject. Technical mastery of subject-matter, productive scholarship, and teaching ability should go together in the college, but often the last is neglected to the student's loss.

The beginning student is presented with certain prescribed and certain unprescribed roads, a few of which he must follow. At the end of each year he will enter some new roads, and may continue on one perhaps. But there is no joining of roads, no common highways, no views down other roads than those he is on. Each is lined with high hedges. If they happen to cross it is not regarded as an opportunity to sit together awhile and compare notes and talk things over. Teachers are more likely to be embarrassed at finding themselves together.

The student will learn many things, much of some things, perhaps. But of a synoptic view of the world he gets almost nothing. Of linkages, relationships, of impulses to synthesis he gets little. If he asks what it is all about there is no one to tell him, scarcely any interested in his question. The spectator motive which is so powerful in human curiosity is little respected.

As for the philosophy department which traditionally is supposed to give such a synoptic, synthetic view of the world, it reaches few students in any way, and fewer still in any systematic and constructive way. And how often does one see a course in the philosophy of education?

Another source of dissatisfaction with the present curriculum, as it seems to me, is the persistence in college of certain formal drill and matter-of-fact information courses of the high school. It has been supposed that this is what the student needs in the early years of the college course. Discipline, drill, information is the ideal. Little attention has been given to motivation, intellectual stimulus, and encouragement to independent effort. The whole process is about as far removed from any *human* interest as possible. Whatever the cause may be, it is commonly the case that by the time the student reaches the point where he may enter the field of human interest situations he is lacking in initiative, enthusiasm, and active interest and curiosity. He must be rearoused, his impulses to curiosity, to thinking, and to enthusiastic work built up before genuine work can be done. He entered college expecting something that was different, to say the least. He is in the full tide of youth, and ready for vital, stimulating things. When he finds that he must continue

largely in the same old channels of drill and fact accumulating activity he sinks back into a passive, make-me-get-it-if-you-can attitude. What was to be an adventure is only an adventure if other avenues are found. These he will usually find, but not in the truth-seeking field. He will probably leave college having had a splendid time, but with no powerful impulse to intellectual activity, with no philosophy of life, and with no love of knowledge. He will not lack in self-assurance, but he will seldom be intellectually at home in his world.

Orientation courses, such as we are attempting at Rockford College, aim to introduce the student at once into the human situation, social, political, and economic, in addition to trying to make him aware of physical nature as a world, and of the nature of his physical environment and animal heritage. It aims to determine at the very beginning of his course that he will receive intellectual stimulus and then that he will have concrete problems to work with. Discipline is necessary but it is best achieved when the student is set the task of thinking about the concrete problems of human living.

The orientation course, however, is a beginning, an experimental beginning of a larger movement in curriculum reorganization. It is built about objectives which are determined by defining the interests of students. It is hoped that beginning in this way, by the education of teachers in the philosophical viewpoint, by training in cooperation within the teaching staff, the whole curriculum may be rebuilt on fundamental principles, and about fundamental objectives determined by the nature and the interest of the student rather than the nature of subject-matter and the research interest.

The central problem is perhaps that of the education and the training of the teachers themselves. If the student is to be educated in college it will be necessary to have unified effort, intellectual cooperation among faculty members. But they do not easily cooperate. It is difficult to get away from the competitive interest which so characterizes our departmentalism. If cooperative courses such as the orientation courses bring this about they will have justified their existence. For all efforts at

reorganizing the curriculum depend upon this. Unity, wholeness, synthesis must first come about in the minds of teachers themselves as a group.

It may be objected that freshmen are not capable of dealing with the kind of material offered in the orientation course. But I believe that we have underestimated them in this respect. I have found that they read successfully much which they would normally not be introduced to until later. And it is possibly a mistake to suppose we can say what a student is capable of until his efforts are adequately motivated. It may be that it is through this sort of thing that we shall find the most effective encouragement to superior scholarship. It may be that it is in this way that we may escape the present barrenness of much of present scholarship as indicated by marks.

I think it is true of all who are interested in these courses that they welcome criticism. They are experimental and they are not ends in themselves. We have no pride either in method or content. If the present attack is not successful we shall try another. At Rockford College we are modifying the course both in method and in content freely as seems best. We began by following the recommendation of the committee of the Association of American University Professors. We do not know where we shall end. We know only that something should be done. And we have set our faces toward finding a more excellent way of educating youth.

REPORT OF THE DISCIPLES' COMMISSION ON STATE UNIVERSITIES*

I. We desire to approve the basic principles of approach to the state university as laid down in the report of the State University Secretary.

1. That the religious, pastoral, church and social activities of students should be centered around a well conducted

* Adopted by the Board of Education of the Disciples of Christ, Indianapolis, Ind., April 30, 1925.

church, provided with an adequate plant, capable of leadership and an efficient staff to compass both its local and student program. It is our conviction that it is not wise to build up two separate centers about a campus for providing for the preaching, pastoral and social needs of the students.

2. That the student religious activities on the campus cooperative programs should be stressed and denominational emphasis, so far as possible, be confined to local church centered activities.

3. That the educational approach has been the distinctive emphasis and contribution of the Disciples in this field. We should maintain our policy of giving Biblical and religious instruction an academic standard meriting credit alongside other curriculum courses. The educational approach should not be confused with the pastoral, social or all-campus cooperative programs and the teachers of Biblical and religious courses should not be so supported, controlled or given other responsibilities as to prevent or interfere with their academic efficiency or standing on the campus as doing educational work on a par with other departments of the university.

II. In answer to the questions of the Secretary's report on organization and national program for the Disciples in this field, we submit the following:

1. The work of the Disciples at state universities should be carried on either under the auspices of one national board or an inter-board commission. The leaders of our Bible Chairs should certainly have the fellowship of all other workers in the educational field. They should have been at this meeting of the Board of Education. Whatever the sources of support of this work be, it should be unified in national program and guidance. It is our conviction that the whole field is an educational task and properly belongs under the guidance of the Board of Education. The interests of the field are too vital to be sacrificed by organizational non-cooperation and its resulting inefficiency.

2. We must soon provide the means for meeting the needs of our church, pastoral, and social programs at university centers. This responsibility should not be confused with our provision for Biblical and religious instruction but it should be met.

3. We are in need of a means of participating in cooperative schools of religion and cooperative pastoral and social efforts at universities where it is not possible or advisable to have our own work but to join in the support of interdenominational programs.

4. We need a means of general contact with our students in these centers both where we have large numbers of students and where our representation is small. There is a large field of work here for a traveling student secretary or two secretaries—a man and a woman.

5. We recommend that the University Department encourage the creation of area or state foundations or organizations to provide for this work wherever there is a sufficient need, opportunity, desire, leadership and promise of permanency and support and that these foundations or organizations be so related to this Board of Education as to enable the University Department to serve them.

III. In harmony with several previous resolutions of this board, we urge that, as soon as funds can be provided and a man is available, a full-time secretary be secured. Eventually one secretary will not be sufficient.

In the meantime we recommend that the present Secretary give as much time as his other duties and the budget of the Department will permit. Inasmuch as we have an asset in the twenty years' experience in this field of our present Secretary and his close national relations with both our work and the interdenominational programs and, inasmuch as he is prevented from giving the Department more time because of his responsibilities with the Indiana School of Religion, many of which are financial, we suggest that as soon as possible the Endowment Department conduct a campaign for a sufficient amount to meet the immediate needs of that school.

THE UNITED CHURCH OF CANADA AND RELIGIOUS EDUCATION

PRINCIPAL D. L. RITCHIE

CONGREGATIONAL COLLEGE OF CANADA, MONTREAL

[The Congregational Methodist and Presbyterian Churches to the north of us actually combine this month to form the United Church of Canada. In response to our request, Principal Ritchie sends us this illuminating statement on the future outlook for Christian education. On the eve of unification he writes: "For the moment our whole strength is bent on getting ready for Union Day, June 10, and in overcoming legal and other difficulties. Because of the Presbyterian split it has been a rough road, and the end is not yet."—*The Editor*.]

The first effect of the union of the churches in Canada on Religious Education will be disturbance of present organizations, most of which have been doing good work. That will mean both loss and gain. There will be loss, because some of the cooperations that have been fruitful, are clearly to come to an end. Union has been achieved, not without division—in the Presbyterian Church, serious, and, in the extent and bitterness of it, unexpected division; and that, with other causes active, will, for a time at least, interfere with hearty fellowships in work that have meant much to education. Proof of that can be seen in the results of the Union Movement on the Religious Education Association of Canada. In some places it is threatened with disruption.

But there can not but be gain also. The great united church, unless she is to be an unnatural mother, will, with a new zeal, set herself to the high task of the religious training of her own young people. There are those who have resolved that that must be her chief home-work. It is certainly the most urgent. An intelligent educational evangelism that will teach youth how to live and what to live for, in loyalty to Christ, must command the conscience and strength of the united church. And, no doubt, time with its healing hand, and more speedily than some think, will bring together sundered brethren. Protestant

churches simply can not afford to remain segregated with the claims of the child and in it the vocal future calling for the united best they can give. The follies of Fundamentalism versus Modernism may, for the present, also accentuate differences, but these too will pass away. In spite of a stormy dawn and looming clouds, the sun must reach noonday and the fruits of union be gathered.

In regard to theological colleges there will also be disturbance, but in the near future there will also be unions. The colleges of the churches entering the United Church of Canada will in different parts of the country be brought together into stronger colleges. Movements are on foot to do that. Of course, the anti-unionists will set up colleges of their own, but where geography makes it possible, they will surely work together with others.

What the effect of the union will be on such a promising scheme as the one Divinity Hall at Montreal has yet to be seen. There are both fears and hopes. As one who believes intensely in the free air of interdenominational cooperation, one hopes that even with three colleges making one powerful united college, cooperation with the Anglicans and the anti-unionist Presbyterians will continue to be possible and increasingly fruitful. Anything else would be a regrettable retreat.

The union of the churches will give to the colleges of the United Church a golden chance of raising the educational standards for the ministry. In that church for a decade there will be no lack of ministers and the rich young life of the church seeking preparation for the ministry can be carefully chosen and thoroughly trained.

It is perhaps to be regretted that nearly twenty-five years ago when the Basis of Union was drawn up, standards of ministerial training were determined. But to meet the great changes in the world since, these can also be changed. The ideal that must be pursued and reached is an Arts degree and three years in a theological college with the standards of a postgraduate school. That will inevitably raise the whole standard of ministerial training in Canada; and that will be one of the greatest services

that the United Church can render to the country and to the Kingdom of God in the world. In this, as in other lands, one of the strategic points from which to advance is an efficient Christian ministry. Let the United Church set the example *of a learned and Godly ministry* equal to the needs of to-day and the claims of the immediate future, and all the other Protestant Churches must follow if they are to live vigorously along side of her. In every way the challenge comes to her to do it, and she must not fail to achieve.

In country districts especially the union of local churches should help greatly in this effort. A minister will get a man's work to do. Unnecessary travel by horse or motor car consuming time and strength will be cut off, and a better chance given to a minister to be a student. Economic strain should also be easier and the minister put in a position to buy some new books. The great gain, however, will be that in a large number of cases the ministers will be taken off the road and will get a chance to study.

But the great change must be worked from the churches through the colleges. The latter by loyalty to one another, by larger staffs and a better equipment, and above all by a high ideal and sound methods in seeking to reach it, must, educationally at least, make the average ministry something like the present best, and keep out of its ranks every man who as teacher and student is not likely to be efficient. The Christian religion must get a new chance by being reasonably presented and effectively taught. Perhaps then it may be more abundantly lived.

FOURTEEN POINTS OF PHILANTHROPY

PRESIDENT EMERITUS CHARLES F. THWING

WESTERN RESERVE UNIVERSITY

The fundamental principle in the making of great gifts is the fundamental principle supporting the use of money in small giving. It is the principle that great beneficences should increase those forces, promote those conditions and enlarge those causes

which make for the betterment of man. Under this axiomatic understanding, however, there are several minor and yet definite principles which may be applied to the giving of great gifts, either personal or corporate.

1. To give to undertakings which the Government would not be justified in supporting, or would probably not be able to support.

2. To give under general provisions and conditions, rather than specific commands and stipulations.

3. To give in recognition and appreciation of the obscure, yet real, needs of the community.

4. To give as a demonstration to the community that the usefulness of certain services are so great that the community shall finally assume and perform these services.

5. To give in order to remove the causes of evils and not to remove the evils themselves.

6. To give in order not simply to install the good, but more to create the causes that will nourish the good.

7. To give under the advice of wise counselors.

8. To give adequately, but not too adequately.

9. To give in such a way as to quicken others likewise minded.

10. To give in such ways and in such amounts as to promote self-help on the part of the beneficiaries.

11. To give in such forms and in such ways as to help in securing permanence to philanthropic policies.

12. To give in sums large enough and to a body numerous enough, and also small enough to insure a sense of individual and corporate responsibility. Small gifts are likely not to command the management of large men. If the sum which one desires to give be small, it should be given to a college or to a community foundation where allied with other funds, it commands the wisdom of the wisest members of the community.

13. To give in recognition of gifts already given.

14. To give under conditions that insure supervision by legally constituted authorities.

These fourteen principles are laid down as if of coordinate and equal value. Some, however, have primary, some secondary and some even smaller worth. A rich man and generous once

said to me he believed one-half of the money he gave away was wasted. It is to save money for the highest purposes, under the most effective methods of giving that such principles as above outlined should be weighed.

The question normally springs up as I close, What class of gifts on the whole offer the best assurance of proper usefulness? There may be a number of answers given equal at least to the number of principles, but there is to me one answer that has peculiar worth. It is that the institutions of the higher education most adequately and comprehensively embody these fourteen points, for to apply them in a general way, the higher education undertakes researches at home and abroad which the Government is not inclined or not able to undertake. The higher education devotes itself to causes as broad and as lasting and to causes as definite as human needs. The higher education seeks out the obscure conditions, appreciates the resulting demands and tries to find means and methods for meeting these demands. The higher education embodies a great altruistic, communal spirit and trains men in this same spirit for understanding and for meeting human needs.

The higher education is a uniting and integrating force among diverse and even antagonistic conditions. It recognizes that benevolence should be directed more toward removing the causes of evils than toward eliminating the evils themselves and toward the installing of forces to make for good as well as constitute the good itself. The higher education has for its main purpose to educate men unto self-understanding.

Such education seeks to educate the beneficiary unto the largest self-helpfulness and unto the altruistic ideal. It receives as its guardians the ablest citizens, and trains them unto the ablest citizenship. It represents institutions as solid and apparently as lasting and seemingly as necessary to human welfare as any institution founded among men. It is constantly subjecting itself to expert inspection—financial, educational and administrative.

It is the cause of higher education whose appeal is the most general, the most fundamental and the most constructive. Its adequate answering would vastly lessen the force of other appeals that now worthily present themselves.

HERE AND THERE

A conference of representatives of the Young Men's and Young Women's Christian Associations, the Association of Religious Workers in Universities and of the Council of Church Boards of Education was held at Wallace Lodge, April 13 and 14. The conference called at the instance of the Associations was for mutual fellowship and to better acquaint all with the increasing common opportunity and responsibility in religious work in the university field. All in attendance felt that the meeting yielded desired results in this direction.

At a meeting of the University Committee of the Council held in New York, May 6, the following minute was adopted concerning the relation of representatives of the churches to the Young Men's Christian Association Student Work:

It was VOTED, That we call attention to the following paragraph taken from the report of the Commission on Approach to the Churches to the Forty-first International Convention of the Young Men's Christian Associations in Atlantic City, November 14-19, 1922, as a good statement of the method of procedure which the University Committee has followed and is following in their cooperative work in university centers:

"Efficiency is far more important than standardization, spiritual results than uniformity. The governing purpose should be in each locality to face the whole task which demands accomplishment, to enlist all the available forces, and to coordinate their energy in the way most adapted to achieve the largest and best results. Since no type of organization has been developed which can be accepted as standard or as adapted to all situations, the best plan for any local situation must be worked out by the frank cooperation of the forces available in that situation and with frank and fearless experimentation in the forms of cooperation."

On May 12, at the call of the President of the State University of Iowa, there assembled in the Senate Chamber of the Old

Capitol building in Iowa City, officially appointed electors for the proposed School of Religion from the following communions: Baptist, Catholic, Congregational, Disciples, Episcopal, Jewish, Lutheran, Methodist and Presbyterian. These men passed in review a long list of names of strong men. They finally elected one from each of the nine groups officially represented in the electoral college as trustees for the Foundation for the School of Religion at the University. Two others were elected to represent the University and three others at large. These men are to be called together in the immediate future to organize and put machinery into motion.

The Students' Religious Council of the University of Missouri conducted a prophetic and timely meeting April 19. Rabbi Leon Harrison, of St. Louis, Mo., addressed a great throng in the spacious auditorium of the beautiful new Knights of Columbus Students' House near the campus of the University. Adherents of all denominations in the city were in the audience and five pastors seated on the platform represented their respective churches: Catholic, Congregational, Disciples, Episcopal and Methodist.

Rabbi Harrison spoke on "The Great Agreements of Religious Men" to the delight and profit of all. Among other things he said:

"I don't care whether you are a Catholic, Jew or Protestant, there are some things that we all believe in our hearts. That, no man can deny. One of these is that there is a great spiritual principle in the universe. We are not wind-driven atoms that have no aim and purpose. There is a power of God which we work with or against and which either makes us or breaks us. We can get into right relations with Him by being like Him, by having His sympathy, kindness and love. If we are like God we will see God, we will grow with Him into the full stature of the sons and daughters of the Almighty.

"I consider that one of the major tragedies of humanity is that men have fought and hated just to maintain their

separateness. Is it not a tragedy that men have killed others just because their beliefs have been at variance? There is a savage intolerance which says 'You cannot be right if you don't agree with me and worship in my church.' "

Rabbi Harrison then offered earnest prayer. The music was provided by the Methodist student orchestra and the Christian College sextet with soloists. All present at the meeting felt they had indeed experienced what a great soul of the Rabbi's own race long ago meant when he said, "Behold how good and how pleasant it is for brethren to dwell together in unity."

The ten greatest men in modern educational history as selected by President Emeritus Charles W. Eliot, of Harvard University, are named below. The list was made up by Dr. Eliot in response to the question: "If you were selecting out of all modern educational history the ten men whom you would want to put on the other end of the proverbial log, which ten men would you select?" Two groups, one including the best ten in the last 200 years and the other the best ten in the last 2,300 years, were chosen, as follows:

The Ten Best in 200 Years

Adam Smith
Michael Faraday
John Stuart Mill
William Ellery Channing
Ernest Renan
Chas. R. Darwin
Ralph W. Emerson
Horace Mann
Herbert Spencer
Louis Pasteur

The Ten Best in 2,300 Years

Aristotle
Galen
Leonardo da Vinci
Milton
Shakespeare
John Locke
Immanuel Kant
Francis Bacon
Isaac Newton
Ralph Waldo Emerson

The Walter Hines Page Memorial School of International Relations has been practically assured by the offer of Mr. Edward W. Bok to bear the expenses of the school for the first year of its operation. Owen D. Young is President of the Board of Trustees. The institution will be the first complete graduate

school of international relations in the world, providing research departments in international law, international trade, economic relations, racial psychology, the technique of international intercourse, diplomatic custom—all the fundamental subjects which create international discord or promote international amity. Mr. Bok, in making his gift, said:

“Any institution which means the development of the international mind in the United States will be not only a needful addition to our national life, but an imperative one. Our wise policies of the future, whether domestic or foreign, will depend upon an intelligent knowledge of the financial, economic and spiritual conditions of the peoples of the world. We must recognize that our isolation from other nations is over.”

The first Congress of the National Union of Students of the Universities and University Colleges of England and Wales was held at Oxford, March 28 to April 3, attended by some 600 members from all the British and Irish universities and a few representatives from the Continent. The Union was formed three years ago to provide a common association for the students of Great Britain and an opportunity for them to meet those of other nationalities to the end that undergraduates might study and understand more clearly international problems. This is attained mainly through the *Confédération Internationale des Etudiants*, which includes in its membership the National Unions of almost all the European countries, and to which the newly formed Federation of Students in America has applied for admission. The *Confédération Internationale* meets annually, this year at Copenhagen in August.

The Institute of International Education, 522 Fifth Avenue, New York City, has issued a condensed but illuminating report entitled “Statistics Regarding Foreign Students in the Institutions of Higher Learning in the United States,” which shows the distribution of such students among the colleges and universities (1924-25), the courses pursued by various nationalities, and a comparison of the number of students in 1921 and 1925. Co-

lumbia University enrolls by far the largest number, *viz.*, 954; the University of California comes next with 539; the University of Washington, 322; the University of Michigan, 263; the University of Chicago, 275; Harvard, 215; Massachusetts Institute of Technology, 206; Pennsylvania, 205; Cornell, 194; Boston, 95; Oberlin, 48; Tuskegee, 40; Y. M. C. A. College, 38; Princeton, 36; Dartmouth, Radcliffe and Ohio Wesleyan, 20 each, etc. Total foreign enrollment all institutions, 7,518.

The largest quota of students is sent by China, 1,561, more than half of whom are enrolled in liberal arts, commerce and engineering courses. Japan comes next with 793, and the Philippines with 600, follow the same tendency in selection of courses of study. Canada furnishes 737 students, but their classification is more diversified. Russia with 433 and Mexico with 201 show a considerable scattering of interest but emphasize technical work.

The comparison in the number of students coming to our shores three years ago and now shows a distinct falling off in the students from South America, Guatemala, Costa Rica and other Central American states, and a decided advance in the numbers from China, Japan, England, Australia, Canada, Germany, Greece and Armenia. The number coming from France remained about stationary.

Statesmen concerned with international relations and alive to world issues, speak with acknowledged authority on the creative and unifying forces of modern civilization. Charles E. Hughes recently said of the service of science: "She recruits her conquering chieftains from all climes and races. It may be an Austrian monk, revealing the secrets of plant inheritance; or a New Hampshire farmer's boy who learns to fashion instruments of the utmost delicacy and precision; or a Serbian herdsman taking youthful lessons in communication by listening through the ground; or a Japanese devotee of medical research isolating and cultivating micro-organisms. In this field all are co-workers and pride is not of race or of tradition but of achievement in the interest of humanity."

Mr. Samuel M. Vauclain, of the Baldwin Locomotive Works, which during the whole period of the war produced seven locomotives each twenty-four hours, a record unapproached by any other organization in the world, said recently:

"This plant is run under the same rules adopted by Mr. Baldwin ninety years ago, when the business was started. But those rules can be found in much older records. I refer to St. Paul's Second Epistle to the Thessalonians, third chapter, sixth to fifteenth verses, which embraces some excellent examples for those who would compile rules for labor."

Not a nation in the world possessing railroads lacks a Baldwin engine. The Baldwin firm is one of the biggest selling organizations ever put together. Evidently these rules have met and passed the "acid test" of modern pragmatism.

President John L. Seaton, of Albion College, was elected President of the University Senate of the Methodist Episcopal Church, at a meeting held May 4 and 5 at Evanston, Ill. The Senate reviewed and adopted a series of resolutions revising policies and standards for the Methodist universities, colleges and academies in conformity with the best educational practice of the day.

The Literary Digest recently circularized the prosecuting attorneys of several of the largest cities, asking them for their view of the rapid increase in crime, especially in juvenile delinquency. The majority of replies placed the answer on the home itself. D. E. O'Brien, Omaha City prosecutor, is quoted as saying:

"During the past few years that I have been prosecuting for the City of Omaha, I have docketed more than 8,000 cases. I made a more or less thorough investigation of the religious training and education of girls charged with various crimes and in discussing the crime and its effects with the different individuals, and in discussing their early life with them, I ascertained that less than 3 per cent. of the

cases I investigated had had the benefit of any religious education, either in the school or home."

In the light of such a statement as this, where shall the chief responsibility for crime be placed?

Dr. S. G. Hefelbower, Professor of Philosophy at Carthage College (Lutheran), has published in pamphlet form the valuable paper that he prepared for the National Lutheran Educational Conference held in New York, January, 1925, on "Religious Education in the Program of our Colleges and Seminaries." In a footnote on page 14, Dr. Hefelbower calls attention to a course in Religious Education inaugurated in 1907 at Susquehanna University, Selinsgrove, Pa., by President H. D. Hoover, then professor in the theological department of that institution. So far as Dr. Hefelbower has been able to learn by diligent inquiry, this course, covering the equivalent of six semester hours, was the first effort "to prepare young men for using modern pedagogical methods in the teaching work of the church." Dr. Hefelbower will welcome information concerning similar pioneer work from any who are well acquainted with the beginnings of modern religious education in theological schools. Can any of our readers point to an earlier course in what is entitled to be called religious education, as that is now generally understood?

One hundred colleges and universities approved by the American Association of University Women have replied to questions touching on the share faculties take in college administration.

Two of these institutions report that the faculty has some part in the appointment of boards of trustees. Seventy-three report no such part exercised.

Faculty members may serve on boards of trustees of eleven of these institutions.

In seven cases the dean of the college sits with the board of trustees.

Fifty colleges report that faculties have some definite means of communication with the boards of trustees or regents.

The faculties of nine institutions have a voice in the selection of the president.

To the question, Do members of the faculty have any voice in appointment of new faculty members? thirty-six answered, Yes, and three, No.

It was found that members of faculties are on all administrative committees except finance.

There were twenty affirmative and twenty negative answers to the question, Do members of faculties have any voice in such matters as salaries, tenure, promotion, dismissal, etc.?

Thirty-six expressed opposition to the European custom of having the faculty elect the president from their own number.

The detailed report of the study may be found in the October, 1924, issue of the *Journal* of the American Association of University Women.

Creed was laid aside and a spirit of community cooperation manifest in the campaign that freed Intermountain Union College of Helena, Mont., from debt. More than \$100,000 was raised in the city of Helena in the campaign just concluded. It is expected the total will reach \$125,000 when the final figures are compiled. Catholics, Christian Scientists and Protestant denominations united in support of the college, itself a union of Presbyterian and Methodist colleges.

Intermountain is the outgrowth of Montana Wesleyan and the College of Montana, both with years of service behind them to their respective denominations. When the colleges united two years ago more than \$100,000 was outstanding in debts. A \$1,000,000 betterment program was endorsed by the college trustees but it was felt that the school would not move forward until the debts were paid. To do this the Board of Christian Education of the Presbyterian Church was called in and through Dr. O. W. Buschgen a campaign was arranged for Helena.

The college proposes to continue its campaign into the state and nation and make the experiment of two great churches co-operating in a single college a success.—*The Presbyterian Advance*.

The President of a college closely affiliated with one of our Boards writes:

"The April number of CHRISTIAN EDUCATION is just here and is an unusually interesting number. I made part of it the subject of a chapel talk this morning, and will use it at least three or four times more for that purpose. I shall also use it for a talk to my teachers at faculty meeting. You are doing great good to the cause of education. Just 'keep a keepin' on!' "

From an enthusiastic friend in the Middle West we have just received the following cordial letter:

"As University Pastors we are greatly helped by the excellent offerings presented in CHRISTIAN EDUCATION. It is so fresh and abounding as it brings to us from month to month the papers, reports and records of the great movements within the church toward a broader and deeper comprehension of the opportunities and alluring efforts in the field of Christian Education to-day.

"It seems so worth while to be living and to have some part in the wonderful day that is already upon us for enlarging our ideas and multiplying our efforts in bringing the Bible into the living consciousness of the leadership of the oncoming generation of college and university men and women.

"With every wish for the health and success of the leaders connected with the church educational forces and you who are bringing the best from all groups of workers to the knowledge of all, I remain,

"Sincerely yours,

"

On behalf of the "educational forces of the church," CHRISTIAN EDUCATION gratefully acknowledges and heartily reciprocates these kind expressions of appreciation from our co-workers. Because of them, and others like them, and their loyalty to our cause, we thank God and take courage.

The seventh annual meeting of the Mid-West Section of the National Association of Biblical Instructors will be held in the Common Room, Chicago Theological Seminary, June 29 and 30,

beginning Monday afternoon at two o'clock, and closing Tuesday afternoon.

A feast of good things has been prepared including addresses by Professors John T. Hardman, of Central College, and Glenn Clark, of Macalester; S. J. Case and L. P. Denoyer, of the University of Chicago; F. B. Oxtoby, of Huron College; E. B. Aubrey, of Miami University; Miss Mary A. Rolfe, of Champaign, Ill.; Wallace N. Stearns, of Illinois Woman's College, and Professor W. C. Gibbs, of the University of Missouri.

There will be an exhibition of maps, charts, stereopticon slides and lanterns, and a discussion of their service in Bible teaching. It is hoped that there may be a large attendance. For further information, write Professor J. F. Balzer, Carleton College, Northfield, Minn., or Professor Pliny A. Allen, Jr., 833 North Broad St., Galesburg, Ill.

* * * * *

In his recent annual report, President Hughes, of Miami University, lists twenty-five definite objectives for the year. Then he lists a similar number of definite objectives for the next ten years. Following that is a statement of as many more objectives for the next one hundred years. Members of college faculties will appreciate a certain element of humor in the fact that the last item on the hundred year program is better housing for the teachers.

* * * * *

"During the last year or two," writes the personnel director of the New York Stock Exchange, "it has become increasingly difficult for a boy who has less than a high school education to obtain a job in Wall street. The policy of the Exchange is that no junior employee or page will be employed unless he is a high school graduate. The 349 pages have been handpicked from among the boys of 120 high schools within the commuting zone of the city. Two-thirds of the total number are going on with their education."

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